

251 their houses, and of which they alone have any knowledge. The Maharajah's troops when invading Gilgit often suffered severely from want of food when, unknown to them, large stores of grain of every kind, butter, ghi, etc., were buried close to them. The Gilgitis and other so-called rebels, generally, were well off, knowing where to go for food. Even in subject Astor it is the custom to lay up [584] provisions in this manner. On the day of birth of anyone in that country it is the custom to bury a stock of provisions which are opened on the day of betrothal of the [262] young man and distributed. The ghi, which by that time turns frightfully sour, and [to our taste] unpalatable and the colour of which is red, is esteemed a great delicacy and is said to bring much luck.

186 The chalk used for cementing the stones is called "San Bätt." Grapes are called "Djatsh," and are said, together with wine, to have been the principal food of Ghazanfar, the Rajah of Hunza, of whom it is reported that when he heard of the arrival of the first European in Astor (probably Vigne) he fled to a fort called Gojal and shut himself up in it with his flocks, family and retainers. He had been told that the European was a great sorcerer, who carried an army with him in his trunks and who had serpents at his command that stretched themselves over any river in his way to afford him a passage. I found this reputation of European sorcery of great use, and the wild mountaineers looked with respect and awe on a little box which I carried with me, and which contained some pictures of clowns and soldiers belonging to a small magic lantern.

273 The Gilgitis consider the use of wine as unlawful; probably it is not very long since they have become so religious and drink it with remorse. My Gilgitis told me that the Mughullí—a sect living in Hunza, Gojal, Yassen and Punyal*—considered the use of wine with prayers to be rather meritorious than otherwise. A Drunkard is called "Máto."

* These are the strange sect of the Muláís about whom more in my "Handbook of Hunza, Nagyr and a part of Yasin."

D. MARRIAGE.

584 In Gilgit it appears to be a more simple ceremony than in Chilás and Astór. The father of the boy goes to the father of the girl and presents him with a knife about $1\frac{1}{2}$ feet long, 4 yards of cloth and a pumpkin filled with wine. If the father accepts the present the betrothal is arranged. It is generally the fashion that after the betrothal, which is named: "*Shéir qatar wíye, ballí piye*, = 4 yards of cloth and a knife he has given, the pumpkin he has drunk," the marriage takes place. A betrothal is inviolable, and is only dissolved by death so far as the woman is concerned. The young man is at liberty to dissolve the contract. When the marriage day arrives the men and women who are acquainted with the parties range themselves in rows at the house of the bride, the bridegroom with her at his left sitting together at the end of the row. The Mulla then reads the prayers, the ceremony is completed and the playing, dancing and drinking begin. It is considered the proper thing for the bridegroom's father, if he belongs to the true Shín race, to pay 12 tolas of gold of the value [at Gilgit] of 15 Rupees Nanakshahi (10 annas each) to the bride's father, who, however, generally, returns it with the bride, in kind—dresses, ornaments, &c., &c. The 12 tolas are not always, or even generally, taken in gold, but oftener in kind—clothes, provisions and ornaments. At Astór the ceremony seems to be a little more complicated. There the arrangements are managed by third parties; an agent being appointed on either side. The father of the young man sends a present of a needle and three real (red) "múngs" called "lújum" in Chilási, which, if accepted, establishes the betrothal of the parties. Then the father of the bride demands *pro. formá* 12 tolas [which in Astór and Chilás are worth 24 Rupees of the value of ten annas each.]

[583] All real "Shín" people must pay this dowry for their wives in money, provisions or in the clothes which the bride's father may require. The marriage takes place when

44 *Legends, Songs, and Customs of Dardistan.*

585 brother asks her if she consents to the marriage. In receiving, or imagining, an affirmative, he turns round to the Mulla, who after asking three times whether he, she and the bridegroom as well as all present are satisfied, reads the prayers and completes the ceremonial. Then some rice, boiled in milk, is brought in, of which the boy and the girl take a spoonful. They do not retire the first night, but grace the company with their presence. The people assembled then amuse themselves by hearing the musicians, eating, &c.

576 It appears to be the custom that a person leaves an entertainment whenever he likes, which is generally the case after he has eaten enough.

● 584 It must, however, not be imagined that the sexes are secluded from each other in Dardistan. Young people have continual opportunities of meeting each other in the

831 fields at their work or at festive gatherings. Love declarations often take place on these occasions, but if any evil

[284] intention is perceived the seducer of a girl is punished by [2:6] this savage, but virtuous, race with death. The Dards know and speak of the existence of "pure love," "pāk āshiqi." Their love songs show sufficiently that they are capable of a deeper, than mere sexual, feeling. No objection to lawful love terminating in matrimony is ever made

582 unless the girl or the boy is of a lower caste. In Gilgit, however, the girl may be of a lower caste than the bridegroom. In Astór it appears that a young man, whose parents—to whom he must mention his desire for marrying any particular person—refuse to intercede, often attains his point by threatening to live in the family of the bride and

582 become an adopted son. A "Shln" of true race at Astor

628 may live in concubinage with a girl of lower caste, but the

[608] (the grain, ghee and sheep that may accompany the betrothal-present is called by the Astóris "sakáro.")

Husband,	= baráo,	Gil.	baréyo,	Astóri.
Wife,	= Greyn,	Gil.	gréyn,	Astóri.

Wedding dinner "garéy tikki" in Gilgiti. "Kajjéyn bai kyas," in Astori (?) ["tikki" is bread, "bai" is a chhipati, kyas = food].

6 *The Races and Languages of the Hindu-Kush.*

443 There are no regular *Bazars* even
 286 in the large villages; but the arrival of a merchant from India is generally hailed throughout the country. The woollen cloth which they use generally is manufactured by them.

- 584 *Marriage*.—Very lately there was a custom amongst them that the young
 177 man was allowed to court any girl he wished; but now, from their contact with the Afghans, the system of "betrothal" at a very early age is introduced, and the boy does not go till his marriage to that part of the village in which the girl betrothed to him lives. The Kohistanis say that they have learned three things from the Afghans:—

[291]

(1) The use of leathern shoes,

[411]

(2) The use of long swords and guns,

(3) The system of betrothal.

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III. A ROUGH SKETCH OF KHATLÁN (KOLÁB)
AND ADJOINING COUNTRIES.*

By MAULVI NAJMUDDIN, a Theologian and Poet from Koláb.

NAMES OF MANZILS (STATIONS) FROM KOLAB TO THE PUNJAB.

- | | |
|----------|--|
| کولاب | (1) Kolab. |
| صیاد | (2) Sayad. Situated on this side of the Amoo, and belongs to Badakhshan. |
| بن قلع | (3) Yan-Qalá. |
| چاهیاہ | (4) Chahyáá. Governed then (18 years ago) by Sultan Azdahar, son of Yusuf Ali Khán. |
| دشت سبز | (5) Dashti-sabz. A halting-place. |
| رستاق | (6) Rustáq. Governed then by Ismail Khán, son of Yusuf Ali Khán. |
| قزل درہ | (7) Kizil Dara. |
| الکاشان | (8) Elkáshán. The Himalaya begins. |
| اتن جالب | (9) Átin Jalab. Here the river <i>Kokcha</i> † is crossed. |
| دشت سفید | (10) Dasht-e-sufed. |
| فیض آباد | (11) Faizabad. Capital of Badakhshan; governed then by Jahandár Shah; is situated on the river <i>Kokchá</i> . |
| رباط | (11) Rubát. |
| دشت فراخ | (12) Dashti Farákh. |
| وردوج | (13) Wardúj. Contains a mine of sulphur. |
| | (14) } Names are forgotten. |
| | (15) } |
| زیباک | (16) Zibáq. Peopled by <i>Shi'as</i> (or rather <i>Muláís</i>). |
| دہ گول | (17) Deh Gól. The frontier village of Badakhshán; only a kind of inn. |

* Burns, in his travels to Bukhára, points out the locality of the province of Koláb in the south of the Amu (Oxus), and calls it by the name of Gawalan, which I think is a corruption of Khatlan; but Najmuddin asserts with certainty that it is situated on the northern bank and is a part of Ma-vara-un-nahr (the country on that side of the river) (Transoxiana). Najmuddin is No. 2 of the group at the beginning of this paper.

† This river is formed by three tributaries (1) coming from Sarghalan (had a mine of rubies); (2) from Wardúj (sulphur mines); (3) *یامغان* Yamghan (iron mine). It flows through the territory of Badakhshan, and joins the Amu.

10 *The Races and Languages of the Hindu-Kush.*

851 When a son is born, a musket is fired off, and the father of the new-born son gives an ox as a present to the people, to be slaughtered for a general festival.

847 Infanticide is wholly unknown.

584 MARRIAGE.—The father of the boy does not go himself, as in Gilgit, to the father of the girl, but sends a man with 5 or 6 rupees, which he offers as a present. If the present is accepted, the betrothal (lóli) is arranged. As far as the woman is concerned the "lóli" is inviolable. The usual sum of dowry paid in cash is 80 rupees.

A bride is called "zhiyán," and the bridegroom "zhiyán lo."

197 LANGUAGE.—On account of the want of intercourse between the tribes the language of Kohistan is broken into numerous dialects; thus the structure of the dialects spoken in Kandíá, *i.e.*, in Gabriál and Patan, differs from that of the language spoken in Chilás and Palus, *i.e.*, in the countries situated on this side of the Indus. Harifullah, a Gabriáli, did not understand any language except his own; but Ahmad Shah, an inhabitant of Jalkót (situated in the southern part of Chilás), understood Gabriáli, as he had been there for a time. Ghulam Mohammad, our Gilgiti man, who had been captured in an excursion, and had lived as a slave in Chilás, also thoroughly understood Jalkóti.

The language of Kohistan (as Chilás, Kandíá, etc., are also called) is divided into two dialects, called *Shénd* and *Shúthun* respectively. In the countries situated on that side of the Indus, that is in Kandíá, *Shúthun* is spoken.

539 The following pages are devoted to *Ballads, Proverbs, Riddles, and Dialogues* in the *Shúthun* dialect.

Songs=Gíla. Meshón gíla=men's songs; Gharón gíla=female songs.

1. AN ELEGY.

Fifteen years ago a battle was fought between *Arslán Khan* of *Kali*, and *Qamar Ali Khan* of *Pálus*, in which 300 men were killed on both sides. *Phaju*, on whose death the elegy is written by his sister, was one of the killed. The inhabitants of Palus are called "Sikhs," in reproach.

i.

Rúg nile, jímáyán-kachh-dúkánt,

In a green place, next a mosque, in a sitting (resting) place,

Chá chápár gála mazé, shahzada marégil

In a surrounded fort within, the prince was killed

Rúg nile, jímáyán kachh, dúkánt

In a green place, next a mosque, in a resting place

Shéú wále, bathrí, sáh viráti walgil.

Bring the bier, lay it down, (so that) that heirless one may be brought to his home.

ii.

Rúg nile, wo Shérkot shah hogat,

In the green place, that Sherkot, where the halting-places of guests

Diri Sikáno qatle karégil.

Are deserted, the Sikhs (infidels, that is the Pálusis) slaughter committed (did).

527
539

- (4) Katawal, Batawal ai Barakat deh.
- (5) Gilit Malik ai Barakat deh.
- (6) Sharo ai Rat ai lo bu sing Barakat deh.
- (7) Owai ai sur ai Barakat deh.
- (8) Jakun ai shing nikheh sang Barakat deh.
- (9) Gogo ai dayin o sang Barakat deh.

Translation :—

- (1) In thy name, O merciful Lord, give us abundance !
- (2) Give us abundance like Oosum and Doosum (remarkable men of ancient times) !
- (3) Give us abundance like the brave Kharki (Kharki, the people say, was 4½ yards tall) !
- (4) Give us abundance like Katawall and Batawall (also ancient heroes) !
- (5) Give us prosperity like Malik, the Raja of Gilgit !
- (6) Give us abundance, so that we may carry our grain home throughout the long night of autumn till it is dawn !
- (7) Give us abundance like the long day of summer !
- (8) Give us abundance till horns grow out of the an !
- (9) Give us abundance till a beard grows from the rocks !

[526]

After gathering their crops the inhabitants celebrate a festival called "Duma Nikha," an expression of their feeling of freedom from all agricultural labour, and indulge in recreations and games, the chief of which is polo. A goat is killed and roasted and the meat eaten at the place where they perform their dances, which continue late into the night. They also add to their enjoyment by shooting at a mark, after which the assembly breaks up.

III.

MARRIAGE.

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431

When a boy reaches 16 or 17 years of age, his parents begin to search for a wife for him, and as soon as they hear of a likely girl, they summon the headmen of their own village, to whom they give food, and request them to ask such and such a person to give his daughter in marriage. The headmen carry this message to the father of the girl, who entertains them for one or two days. During this time he summons his relatives and the headmen of his own village, in order to consult them in the matter. In the case of consent being given, a prayer is read by both the parties as sealing the promise. The boy's father now presents the following things to the girl's father in token of their new relationship :—

Cloth	...	3 yards.
Needle	...	1
Knife	...	1
Rope	...	1

ON THE FESTIVALS AND FOLKLORE OF GILGIT.

39

A period is also fixed for celebrating the marriage, and the party returns. About a fortnight before the appointed time the father or guardian of the boy starts for the girl's village, with three tuloo of gold (1 tuloo = 8 maahas), which is given to her father, and fixes the number of individuals to join the procession, as well as the exact date of arrival. Returning home he makes all necessary arrangements and sends four seers of *ghi* called "tāo ai ghi" (*ghi* of the pan). The "Tāo" (pan) ceremony cannot be performed until this *ghi* reaches the party, so that should there be any delay in sending it, the side in fault pays one tuloo of gold as a fine for being late. The "Tāo" ceremony is performed before a number of the village people at 8 P.M., the night before marriage. A large iron pan is placed in the middle of the assembly, and a man of the Katchati or Babusi family rushes forth with some *ghi*, *atta*, and seeds of wild rue or leaves of *chili*; and, putting these things into the pan, burns a little fire under it till the contents begin to smoke. To fumigate all the air in the room he holds the pan by its brim and, lifting his hands above his head, commences to dance to the accompaniment of the band, while the people applaud and sing this song:—

- (1) Tung tao Bair Gul yao
Tung tao Jet Tanya na diayam
Tung tao aki Tananam.
- (2) Tung tao Gilit Malika
Tung tao Jet Tanya na diayam
Tung tao aki Tananam.
- (3) Tung tao Rajat ai yashki, etc.
- (4) Tung tao Romot ai yashki, etc.
- (5) Tung tao Kashir Shah Mira, etc.
- (6) Tung tao polo Maquna, etc.
- (7) Tung tao beero Moghlota, etc.
- (8) Tung tao uzir Khana Ra, etc.
- (9) Tung tao Suchyo Girkina, etc.
- (10) Tung tao Maryo Machotya, etc.
- (11) Tung tao Neeio But ajih, etc.

Translation—

- (1) The pan belongs to Bair Gul.
I will never let anyone place this pan on the hearth,
I will place it there myself.
- (2) The pan belongs to Malik, the chief of Gilgit.
I will never let any other place this pan on the hearth,
I will place it there myself.
- (3) The pan is worthy of belonging to kings, etc.
- (4) The pan is worth being kept by a family, etc.
- (5) The pan belongs to Shah Mir, the chief of Kashmir, etc.
- (6) The pan belongs to Maquna, the chief of Skardu, etc.
- (7) The pan belongs to Moghlota, the chief of Nagir, etc.

584
539

- (8) The pan belongs to Khana, the Raja of Yash, etc.
 (9) The pan belongs to righteous Gikha (the ruler of Hema).
 (10) The pan belongs to Marya, the son of Marhat (a celebrated person of the Kama family), etc.
 (11) The pan is placed on Nado Bat, etc.

At the same time the women recite the following song:—

- (1) Thaki kacham Bui Gal yao
 Thaki kacham Jai Mirpaki na diyan
 Thaki kacham aki Maman.
 (2) Thaki kacham Gili Malik
 Thaki kacham Jai Mirpaki na diyan
 Thaki kacham aki Maman.
 (3—11) Etc. etc. etc.

Translation:—

- (1) A large coral grain belongs to Bui Gal.
 I will never let another string this on a thread.
 I will string it myself.
 (2) A large coral grain belongs to Malik, the chief of Gikha.
 I will never let another string this.
 I will string it myself.
 (3—11) Continue on the lines of above song till its end.

The Katrihata then places the pan on the bench for a moment, and then, lifting it up again, commences to dance and sing in the above manner. Once more he requests his performance (the one which closes this "Dahan" ceremony), and then bringing out a maiden from the crowd, employs her to cook, without omission, some small cakes on the pan. When four or five cakes are ready she hands over her task to other women, who readily take it up. Leaving the women to cook a dinner for them, the men go to another room, where they make merry by dancing and singing throughout the night, which is called after this ceremony "Tao ai Kai" (the night of the pan). If the proximate has to go to a village at some distance, the bridegroom is backed at dawn. Then, wearing as neat and clean clothes as they can afford, the retinue starts with the following song, which is recited by the bridegroom:—

"Arao raka ar ga mual dilaq qih at ulah it thuan."

Translation:—

I will go into my home and salute my dearest mother, whom with I have married.

Herewith he proceeds to his home to salute his mother, and, on his return, the party recites the following poem:—

- (1) Agurao hai la agurao hai
 (2) Ask to the due it also agurao hai la agurao hai
 (3) Nuh hai mual ulidai agurao hai la agurao hai

ON THE FESTIVALS AND FOLKLORE OF GHILZI.

MS 584
539

Translation:—

- (1) Grow heavy, O moon, grow heavy!
- (2) A blessed day has come to-day.
Grow heavy, O moon, grow heavy!
- (3) This moon will be weighted with gold.
Grow heavy, O moon, grow heavy!

At evening, when the party approaches their destination, a merry about makes known their arrival and is welcomed from the opposite party. Both parties, on entering the bride's house, compete with each other in exciting songs boasting of the noble and heroic deeds of their ancestors and their chiefs; and then, having taken their food, they continue dancing till late in the night. The next morning a mullah, who always accompanies the procession with the bridegroom, reads the marriage service. The girl's father then brings the ornaments, clothes and animals, etc., for his daughter. If he is a well-to-do man he presents the above things without charging their price to her husband. If this be done, his son-in-law cannot, through all his life, lay any claim to the property, which is always considered to be that of his wife, and she can marry anyone she pleases on her husband's death. But if the girl's father, being in straitened circumstances, cannot afford to give the things without recovering their cost, the boy's father has to pay their equivalent at the time, in cattle or clothes, etc., or whatever amount the arbitrators may decide, and in this case the bridegroom has full control over the property; on his death his wife cannot marry anyone without obtaining the consent of his relatives. This custom is called *hadd mahal*.

585
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When the ceremonies are over, the bridegroom's party makes its preparations to return. To send the damsel out of her home the people recite the following song:—

- (1) Nihla mal ai khal to be khairat.
- (2) Nihla dar ai khal to be khairat.
- (3) Nihla masla jale to be khairat.
- (4) Nihla gure khali to be khairat.
- (5) Nihla masla khal to be khairat.

Translation:—

- (1) Come out, O beloved of your mother, why are you delaying?
- (2) Come out, O water again, why are you delaying?
- (3) Come out, O possessor of golden locks, why are you delaying?
- (4) Come out, O mistress of charming eyes, why are you delaying?
- (5) Come out, O owner of pretty teeth, why are you delaying?

On this she is brought out. She waves kindly at the separation from her relatives, and the assembly sings the following song:—

- (1) Phoor ai malai aa ul in Tily rang bajai.
- (2) Haa tili apai bajai malai aa Tily rang bajai.
- (3) Thy lips slip aa aa'm malai aa Tily rang bajai.

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Marriage is the occasion for much ceremony, which differs slightly in each locality. Though the young people often arrange a marriage between themselves, it is more usual for the match to be arranged by the parents. After determining by private negotiation the conditions of the match, the bridegroom's father proceeds to make a formal proposal. Dressed in his gayest clothes, and accompanied by his friend, he visits the bride's family, who are assembled to meet him, taking with him certain presents, such as a cow or sheep, beads, clothes, and a sword or gun. The formal demand for the bride having been made and assented to, an interchange of presents takes place. In Chitral, Wakhan, and Sirikol the bride has a bracelet of beads placed on her arm by the bridegroom's father. In Gilgit, cedar branches are burnt, and the bride's parents are presented with a knife, a rope, a few yards of cloth, and a leather bag for holding grain; the bridegroom's father receives in return some wool and a gourd. This interchange of gifts is apparently emblematical. In Torwal the price of the bride is paid over at this time, and the bridegroom's father is accompanied by men dressed as women, who dance and sport to the assembled company. In some places it is not etiquette for the bridegroom to be present. The betrothal being completed, the marriage may not follow for some time, but it generally takes place within the following year. For convenience marriages generally take place in January and February. There is then no agricultural work to occupy the men, and the houses are well stored with meat. So firmly established is the custom in Nager, that a heavy fine is inflicted on marriages held at any other season.

585

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585

The fixing of the day for the marriage now rests with the bridegroom's parents. After giving private notice, a smartly-dressed friend of the bridegroom is sent to announce formally that he will arrive on a certain day to claim his bride. Certain prescribed presents are interchanged on the occasion. On the appointed day the bridegroom, surrounded by his friends and equipped with bow, arrows, and battle axe, sets out for the bride's house. The bride remains in the inner apartments, dressed in her gayest clothes with a fillet of cowrie shells bound on her head. This decoration is said to have been introduced by the Shins, and is obligatory among them. On entering the house branches of cedar are burned in an iron dish and waved about over the bridegroom's head, and the party is sprinkled with flour. In Wakhan and Sirikol the bridegroom is met and sprinkled with flour